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Religious Instruction in Public Schools.

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The January issue of the *Review and Expositor* (Baptist) contains a paper by T. W. Patterson, of Winnipeg, Can., on the question, "Should the Schools of All the People be Used to Teach the Religion of the Majority of the People?" To state this question is, of course, equivalent to answering it. The subject is so important and the argument of Mr. Patterson so good that the readers of the THEOLOGICAL MONTHLY will be grateful for a synopsis of the article, which is herewith submitted.

There is a wide-spread demand for religious instruction in the public schools. Three views may be distinguished: 1. One is that such instruction should embrace the teachings of the Old and New Testaments. 2. The second holds that the history and literature contained in the Bible should be taught. 3. The third sees in religious instruction a course or courses in Christian ethics, in individual and social morality.

As to the first view. It is an axiom with us that man has the right to worship God according to the dictates of his own conscience. That does not mean that religious liberty is entirely unlimited. If it conflicts with the equal rights of others or violates the common morality, it must be curtailed. For instance, when the Mormons in the name of religion attempt to practise polygamy or to induce others to practise it, the State has the right to suppress such attempts. In such a case the State interferes, not in the name of religion, but in the interest of social well-being. It is a further axiom that the primary right to educate the child belongs to the parent, and not to the Church or to the State. Education by the State is of comparatively recent origin. It constitutes an effort of parents to cooperate in the education of their children for the sake of economy and efficiency; it aims at making the coming men and women socially efficient; it endeavors to protect society

against evils which would arise if a number of the citizens received no education. Now, while the State has the right to insist that the education of a child be not neglected, it has no right to compel parents to use the schools provided by the State, nor has it the right to make instruction in one special religion compulsory. The only limitation to the rights of parents in this respect arises through their neglect to educate the child or through their giving it an education which is subversive of morality. The will of the child must not be overlooked, either; a father may teach his system of religion, but must not attempt to compel belief.

Bearing these principles in mind, we must say that the use of the public schools for the purposes of religious instruction is not consistent with the principle of religious liberty. Religion must be wholly voluntary, but State action of any kind involves compulsion. Even if the children are not required to attend the religious instruction which is given, compulsion remains. The teacher is compelled to teach. The taxpayer is compelled to pay. The parents whose child is not attending the religious instruction have not the same rights as the other taxpayers, and their child will be branded as queer and probably as irreligious.

That religious instruction in tax-supported schools is wrong will be recognized readily if a person of strong anti-Mormon convictions thinks of himself as living in a Mormon community where the public schools are used for instruction in the Mormon religion. Would he be long in registering his objections? But surely a Mormon has the same right in the community where the majority is nominally Christian that a Christian has in a community where the majority is actually Mormon. The liberty of one individual in matters of religion is as sacred and should be guarded as jealously as the liberty of the majority.

Besides, religious instruction of this kind would involve a religious test for the teachers. But the position of a teacher in our public schools is not an ecclesiastical position; it is as much a civil position as that of a postal clerk; and in any civil position the Catholic, the Christian Scientist, the Mormon, the Jew, and the agnostic have equal rights with a Protestant Christian. If there is religious instruction on the part of the State without a religious test for the teachers, also those teachers who have no interest in religion and no desire to teach it will be compelled to give religious instruction. Both considerations disqualify such persons as teachers of religion. The argument that schools in which no re-

ligious instruction is given are godless is without foundation. Is the baker godless who does not put a religious tract into each loaf of bread which he bakes and sells? Of course, the great need of religious instruction for the children must be admitted. But if the State could be looked to for supplying that need, would it not equally be its duty to provide religious services for neglected communities? The fact is that in this agitation for religion in the schools we have a confession of the churches' failure. And if the State took over this work of giving religious instruction, that would not make the Church strong and more successful; it would rather tend to make it still more feeble, just as the weakness of those organs in the body whose functions are taken over by other organs is increased.

As to the second view. Some who profess to hold it are merely endeavoring to introduce religious instruction as such. They speak of Biblical history and literature and mean instruction in the doctrines of the Bible. That is an insincere attitude, which condemns itself. But many people actually do contend for what the words say, namely, that the history and literature of the Bible be taught. They are advocating the introduction of Bible-study in schools on account of its cultural importance. Now, it must be remembered that the Bible is not history as such. Its purpose is not *per se* historical, but religious. Hence the Bible cannot well be made a text-book of history. That the Bible is literature of the highest type is clear. But to place the whole Bible, viewed as a literary product, into the hands of children is objectionable, because some of the passages are not suitable for boys and girls of secondary school age. [NOTE. — The justice of this remark will be readily admitted if one bears in mind that the classes which the author is thinking of may be in charge of irreligious teachers not at all in sympathy with the high claims of the Scriptures. — A.] A better way would be to use the extracts from the Bible which are found in many of our readers at present, and to increase the number of these extracts if the present number should be thought insufficient. But even here a valid objection can be raised. Many a Christian father will doubt whether his child will gain the proper appreciation of the Bible if in the classroom the sacred Book is treated as literature. But at any rate, if the Bible is used for instruction in history and literature, that must not be called religious instruction.

As to the third view: Two questions are to be answered here: Should instruction in individual and social ethics be given in public

schools? and, Is this instruction, if given, to be defined as religious instruction? To the first question there can be only one answer, namely, that the public schools should be teachers of morality, both individual and social. Of course, formal instruction in morals may be overvalued. An adequate appreciation of moral values is not taught, but caught. Moral teaching is most effective when it is not injected into the curriculum as a subject of formal instruction, but when the moral values that are in the present curriculum are exploited to their full. From the point of view of organized society, life has one great problem, namely, that of living and working with one's fellows; and there are few subjects in the present curriculum that have not a bearing upon this problem. For instance, the study of history is really a study of ways in which men have tried to solve the problem of living and working with their fellows. Still more important is the life in the school. The school is a world in miniature; and through its organization, its sports, and other activities it may be teaching the art of living with one's fellows more effectively than can be done by formal instruction in morals alone. But all this — and here the second question receives its answer — must not be labeled religious instruction. Some people do look upon it as such, namely, those who regard the achievement of a right social order as the vital thing in religion. But all who cannot think of religion without its supernatural sanctions, and to whom the Godward side of religion is fundamental, will refuse to characterize such instruction as religious, and if the State provides training in ethics and calls it religious instruction, it approves of a sectarian conception of religion and, by implication, criticises the view of those who hold that religion is an entirely different matter.

Thus the plan of introducing religious instruction in the public schools is wrong in principle, impractical in practise, and ineffective as a remedy for the failure of the Church. Those who work for it had better turn their energies to discovering and overcoming the cause of religious failure in the Church and in the home.

The argument of Mr. Patterson is irrefutable. The only disappointment which the reader of his article feels is that the one way out of the difficulty is not mentioned — the parochial school. Strictly speaking, this matter did not belong to Mr. Patterson's subject, and that may be the reason why he did not touch upon it. But must not his article be to us an urgent call to hold fast that which we have, our parochial schools, which solve the problem of religious education as nothing else that can be proposed?

Confucius's Birthday Celebrated at a Modern Mission College.

REV. G. O. LILLEGARD, Hankow, China.

The writer has a vivid recollection of the first Christmas Eve he spent in China. The great Union University at Nanking, supported by several of the strongest American missionary societies, was celebrating its Christmas holidays. The festivities that evening consisted of a Chinese play given by the University students, which the missionary body attended *en masse*. After we had witnessed a few murders and other tragic scenes, we left the place alone, sick at heart and as homesick as it ever has been our fate to be in China.

Evidently the usual Reformed indifference to our church-festivals was at the root of this peculiar "Christmas spirit." But an item in one of the Hankow daily papers a short time ago leads us to think that the indifference may have extended even farther than to the externals of our church-festivals. For the birthday of Confucius was celebrated in such a whole-hearted manner by the students of Wesley College in Wuchang that one suspects they have little heart left for Jesus Christ or the true God. The report, written by a Chinese student, Mr. D. F. Senn, is as follows:—

"Wesley College Students Celebrate.—The 27th day of the 8th month (lunar year) was in the past ages as at the present time, and will undoubtedly be in time to come, observed and celebrated on account of the birthday of our great and widely known sage and philosopher, Confucius, who was born B. C. 551. Usually on this day the schools, some of the foreign firms, and a few government organizations all stop their routine work in order to show their respect to, and do honor to, the Great Man. To go by the regulations of the college and the prevailing custom in our country, the college staff has given to the students this grand and important day as a holiday, on which they are not only hoped to make the best out of it they can, but are also expected to tell the illiterates, with whom they have or have not acquaintance, that over two thousand five hundred years ago there lived in our dear country a great sage, whose virtues and precepts are worth the while being learned and put into actual practise.

"On the evening of the previous day, October 10, a celebration meeting was held in the college assembly hall; teachers, students, and some outside guests just filled up all the seats and made the gathering very lively. Prof. P. S. Li presided. The meeting was

opened by singing the 'Hymn to Confucius.' Then Scripture-reading followed — selections from the *Book of Great Learning*, a Confucian classic, were read by Prof. Hu. After this came the speech by Prof. Tuan, who, although having a sore throat and being unable to speak, yet harangued to his attentive hearers. The speaker rehearsed about the origin of the Confucian religion, and how and where it and Christianity exactly correspond in their teachings. Exclamations of approbation were continually heard.

"After all this the Wen-Ming plays made their appearance. . . . Without any dress rehearsal because of the lack of time, the performances were fairly well done and heartily enjoyed by the audience, which could find no leisure to stop laughing and hand-clapping. The meeting was closed by shouting three cheers in honor of Confucius, and the hurrah of voices broke down the house. Long live the teachings of Confucius!"

The quaint English of the writer does not make this report less tragic when one considers that it comes from one of the old, well-established mission colleges of Central China, to which this country has been looking for the light that is to lead it out of the political, intellectual, and spiritual darkness in which it gropes. And yet all too many of the mission colleges in China are of this stamp. If they do not put Confucius above Christ, they at least cater sufficiently to Chinese prejudices to make the students believe that Confucius is fully the equal of Christ and his "religion" fully as good as Christianity. What these colleges are doing, all too many missionaries are also doing; at least they are neglecting to testify against this. Even Lutherans cooperate with such unchristian "Christians" and seek to correlate their work with that of these deniers of our Lord.

What should *we* do under these circumstances? It is not enough to decry the conditions on the mission-fields and perhaps find in them a reason for not supporting foreign missions. It is not enough for us to point out the errors in the conduct of these other missionaries. We should rather work with holy zeal in every way open to us to bring the light of the pure Gospel to heathen China. We ought to rebuke those who hide the Truth of God under the bushel of their "socialized Christianity," not merely by word, but also by deed, and show them that the old Gospel is the only remedy for the evils under which the heathen suffer so much to-day. We must show our faith in the eternal Word of God by our works. As we see other missions losing themselves in the ex-

ternals of religion, — charitable deeds, union organizations, etc., — we ought to spend our whole energy in bringing the saving Gospel of Jesus Christ to those who perish in the darkness of heathenism or Confucian ethics or modern evolutionistic philosophies. What a challenge to our faith and courage are not the mission-fields to-day! Are we going to shrink back from performing this duty? Or are we rather, though we be but a Gideon's band, to fight and work trusting in the almighty God and to conquer in His name? There can be only one answer for every true Lutheran.

Religious Ferment in Czecho-Slovakia.

PROF. W. H. T. DAV, St. Louis, Mo.

By way of Denmark, where great interest is manifested in the rise of the new republic on the southern border of Germany, strange reports are reaching the Protestant world of a remarkable religious reassertion over against Roman Catholicism in what was formerly Bohemia and Moravia. A. Schack has given an account of this movement in *Kristeligt Dagblad* of Copenhagen (October 25, 1922). He connects his account of the reawakening in Czecho-Slovakia with the Free Church of Scotland. This body has for years been engaged in church-work on an evangelical basis in sundry Roman Catholic countries. After the close of the late war this body sent two ministers into Bohemia-Moravia with instructions to make a thorough study of the remarkable evangelical movement that had been started in those countries. The movement seemed a repristination of Bohemian history; it seemed as if John Hus had risen from the dead. From the report of one of these ministers of the Scottish Free Church the following sketch has been built up.

Twenty-seven Protestant noblemen who had espoused the cause of Hus had been executed in 1621 in the large market-place in Prague. In the same place there was recently raised an imposing monument in honor of the Czech reformer. Hus is seen standing in the midst of a group of his countrymen, whom he had roused out of sleep and fired with aspirations of freedom and a new life.

This monument exhibits to the eye present-day Bohemian thought. The Bohemians are on the point of rising from a sleep of centuries, and it is the spirit of Hus that is stirring the people. Hus is the embodiment of Czech ideals. In him the people see

realized all that is genuine and noble in their love of freedom and justice. During the celebration of the five-hundredth anniversary of his martyr death in 1915 a wave of ardent patriotism and religious fervor swept over entire Bohemia. While the war was raging, the sympathies of the Czechs were decidedly on the side of the Allies and opposed to their Austrian oppressors, and in nearly every city and country town memorials were raised for John Hus. For he was regarded, not only as a Protestant hero, but as a great national leader, who had entered the lists as champion of the ancient rights of the Bohemian people. Now that the people, as a result of the World War, have gained their political independence, they are about to free themselves also from superstition, priest rule, and spiritual death. The prayers and supplications of many Czech martyrs seem in a fair way of being answered.

There is scarcely another people that has such a vivid recollection of the profound tragedy of its former history. Again and again there are heard, both in private and in public, references to the martyr's death of John Hus, to the heroic struggle of Hussite warriors under Ziska and others, to the brief rule of their only Protestant King, George Podiebrad, to the fatal battle at the White Mountain in 1620, in consequence of which Bohemia came under the power of Austria and the papacy, to the mortal conflict with the Jesuits and the tyranny of the House of Hapsburg, which extended through three hundred years. Then there came the revolution in 1920. An end was put to Austrian despotism, the Hapsburgs were expelled, and a republic was established, with a Protestant, Professor Mazaryk, for its first president.

Five days after the revolution large crowds came out of Prague to the battlefield at the White Mountain. In the midst of their rejoicing over the freedom which they gained from one of their ancient foes, Austria, a cry was raised that they must now free themselves also from their other foe, Rome. The multitude flowed back into Prague and filled the great market-place. In the place where the twenty-seven noblemen had been executed there stood a great statue of the Virgin Mary. It had been raised at the close of the Thirty Years' War in commemoration of the victory of Austria and the papal power. In a short time the monument was razed amid the applause of the multitude, and not a trace of it remains.

After this a petition was issued by many Roman Catholic priests, demanding far-reaching reforms. The Pope was asked to

permit the use of the Czech language at services in the churches, to consent to the laymen receiving both wine and bread at Communion, to accord priests the right to marry, to give the Church a freer and more popular form of government. A great split occurred when these petitions were declined. One and a half million of Czechs quit the Roman Church. Half a million have not joined any church, and are designated *konfessionslos* (without church affiliation). About a million of those who left the Roman Church have now organized "the Czecho-Slovak Church," which retains certain Roman Catholic beliefs and rites, but for the rest inclines more and more to Protestantism. The Scottish reporter says: "In a lengthy conversation with one of their leaders, Dr. Farsky, I learned that they had abandoned Mary-worship, that they no longer believed in transubstantiation (the change of the sacramental elements of bread and wine by the consecration of the priest during mass), that they accepted the Bible as their only book for religious instruction in the schools, and that the constitution of their Church was essentially Protestant, although their leaders had received episcopal ordination from the Serbian Orthodox Church. Nearly all their priests are married and gather large, cordially devoted congregations about them. A close and cordial relation exists between them and the new Church of the Bohemian Brethren. It is being planned to effect arrangements by which the theological students of the new Church can be trained by the Protestant theological faculty at Prague. I received the impression that the new Czecho-Slovakian Church is a Church of great possibilities."

The Scottish reporter proceeds to describe the Evangelical Church of the Bohemian Brethren, with which he came into closer contact. This Church was formed in 1919 by an amalgamation of the Hussite Reformed Church with the Lutheran Church. At present it seems full of life, and its influence is constantly growing. A peculiar trait of this Church is its great love for Scotland, for which there is a definite reason. The reporter states this reason thus: "Through our 'Fund for Aiding Students from the Continent' we have been enabled during nearly sixty years to give to a great number of the coming evangelical ministers of Bohemia their theological training at one of our colleges in Edinburgh, Glasgow, or Aberdeen. These Bohemian graduates from our schools have contributed in no small measure to create a good spiritual atmosphere amidst the difficult situation yonder. Scarcely

ever have we spent our money to a better purpose than by contributing to the Fund for Aiding Czech Students."

The pastors are overloaded with work, but they meet with energy and efficiency the difficulties which are created by the great accession of new church-members. The growth of congregations since the close of the war, and especially since the national census in February, 1921, has been simply astonishing. "We shall cite instances from several cities: In Nepomuk the number of congregation-members rose from 1 to 350, in Ciska from 0 to 600, in Konto from 0 to 700, in Kralove from 75 to 1,000, in Pilsen, the second largest city of the republic, from 500 to 8,000, while at the same time 6,000 became members of the Czecho-Slovakian Church, and 22,000 remained without church affiliation. The membership of the Roman Church in this city dropped from 90,000 to 45,000.

"Now, who are the people that thus quit the Roman Church? In Western Bohemia, where I am best acquainted, nearly every class and estate is represented among those withdrawing: university professors, jurists, magistrates, business men, artisans, military men, etc., and a multitude of great and small landholders. By thousands these people quit the papal Church, which is little respected and spiritually dead, and are earnestly seeking the light of the Gospel. Only in rare instances they have churches in which to hold their meetings, and they gather for divine services in the oddest localities: in schools, restaurants, theaters, stores, and the like, and even in these places there is not sufficient room for the multitudes that wish to take part in the divine services.

"Nor is it possible for the Protestant ministers to cope with their work. Often a congregation is not visited more than once a month by its pastor, because he has so many other places to serve. The last Sunday I spent in Bohemia I left Pilsen in an auto at 5.45 in the morning, preached at Manetin at 8, at Hvozda at 9.30, at Kralovicz at 11.30, at Kozlany at 1.30, at Cista at 3, at Plasy at 5.30, and was back at Pilsen at 7.30 in the evening, having preached to audiences that tightly packed the meeting-places. But this is actually what the two Protestant ministers of Pilsen have to do every week. It is a work that requires well-nigh superhuman strength. The most practical help that could be given them at this moment is money for a motor cycle, on which they could make the rounds among the widely scattered towns and villages.

"As a rule, the movement away from Rome has in every in-

stance been started by the influence of a single person. In Nepomuk it was the faith and earnestness of a tax-collector that gave the first impulse to the movement; in Volyne the impulse came from a miller, in Sobeslav from a manufacturer, who before the revolution had been mocked and pelted with mud when he showed himself in public, but has now the glad satisfaction of beholding about 1,200 converts. In the learned quarter in Prague it was through a visit which two ladies had made in their former home that a start was made of gathering a congregation of 300 members. At Merklin a meeting was held at which an evangelical minister was to tell the people about the life and death of Hus. At the conclusion of the meeting one of the leading men of the town came forward and said: 'If these are the principles for which Hus had to suffer death, then I am a Protestant.' He was joined by 610 persons. I visited this town and was together with these people, and I declare that there are few places in which a more warm-hearted, lively, and spiritual-minded community will be found.

"What impresses one throughout the country is the good spirit and unselfish brotherly love which one meets with among the newly converted. I was astonished when beholding the manner in which the Gospel seems to have abolished all distinctions of rank and united all classes in a true brotherhood. University professors and officers in exalted positions sat with peasants and country folk, singing from Sankey's hymnal: 'Come to Our Savior' and 'Nearer, My God, to Thee,' which lately seem to have become favorite hymns in many congregations. When I beheld their mutual sympathy and their freedom from envy and other features which often disfigure congregational life, I had to think again and again of the statement regarding the first Pentecostal season: 'The multitude of them that believed were of one heart and one soul.' Acts 4, 32. In railroad trains religion is often the chief topic of conversation, and it is noticeable that a deep spiritual movement has pervaded the people, that the Czechs are seeking after God and in thousands of instances are finding Him and are rejoicing."

To illustrate his account, the Scottish reporter cites a number of instances. At Roudnice, where he had spoken to a crowded church, a blacksmith came forward after the sermon and "in a voice trembling with emotion told the story of his conversion, stated his reasons for leaving the Roman Catholic Church, and described what he and others were doing for Christ." The evangelical pas-

tor of the congregation asked all who had formerly belonged to the Roman Church to arise, and more than three-fourths of the congregation arose. At Volyne a lecture on Hus was delivered in a hall that could not accommodate the multitude; many listened in at the windows. The Roman Catholic priest had tried his utmost to frustrate the meeting, which lasted two hours, including a talk by the Scotchman's Czech interpreter. Still the people were loath to go home. At Lobeslaw 1,200 persons met for a Communion service in a theater. Many of the communicants had been members of the Roman Church a year ago, and on this occasion received the cup for the first time. At Hvozdnice a schoolteacher had found the Lord and become a zealous Christian. He delivered six lectures in his school on the history of Bohemia and the fight of the Bohemian forefathers for the truth. As a result 1,700 Catholics left their church with this declaration: "We quit the Roman Church, not because we mean to abandon religion, but because we wish to find Christ." These people then met at the school for 130 evenings to study religion. They summed up the result of their study in this statement: "Religion does not consist in ceremonies executed for us by a Catholic priest, but in a regenerate heart, which places itself at the service of Jesus Christ." The Catholic priest issued an order stating that henceforth Protestants must be buried in the section for suicides and criminals. The people answered this order by buying a new and beautiful burial-ground, on which they raised a monument to the men from their community who had been killed in the late war, and every Saturday afternoon — their only free time — they were busy putting a new stone fence around their cemetery. A year ago not a single Bible was to be found in the town; now there is one in every home, and it is being read. The people are a hard-working class: they rise at 3 o'clock in the morning, take the 4 o'clock train for the city, where they have their employment, and arrive at Prague at 6 o'clock. They do not return to their homes until 8 o'clock in the evening. Their Scotch visitor received the impression that they were filled with a quiet fortitude and were convinced that the evangelical faith requires a heroic Christian courage. The Scotchman was also requested to deliver a lecture at the German university at Prague on the history of the Scottish Church from the Reformation to the present time. The professor of English literature presided at the meeting. The question of merging the free church and the state church of Czecho-Slovakia into one great free church was discussed. Also

Catholic and Czech students attended the lecture. The university has 25,000 students, several thousands of whom are Russians and Serbians.

This strange account necessitates a few remarks. 1. The connection between England and Bohemia dates back to the days of Jerome, Hus's friend and successor in labor and martyrdom, who had studied in England. 2. The evangelical movement in Czecho-Slovakia seems to embody pietistic elements, and though Lutherans have identified themselves with it, it is not genuinely Lutheran, and with the Reformed taking a leading part in it, the movement will not turn out Lutheran. In the United States, particularly here at St. Louis, the Czechs and Slovaks have made approaches to, or have been approached by, the Episcopalians with a view to church union. 3. Our Lutheran brethren in Czecho-Slovakia have endeavored to obtain recognition as a religious organization from the authorities of the republic. Even President Mazaryk has been approached by them, but to no avail. Czecho-Slovakia will recognize only that church which it is decreeing for the entire country. It will not coerce any one into belonging to the Church, if he has no desire to do so, but it frowns on any church organization that means to be independent of the state and unaffiliated with the state church. Such an organization comes under the ruling of the state against anarchism! This shows what the Czecho-Slovakian cry of freedom is worth.

THE THEOLOGICAL OBSERVER.

The Legislature of Ohio has defeated the Brenner Bill, which would have outlawed church-schools, and the Buchanan Bill, which would have introduced religion into the public schools. D.

"Workers together with God."—"It is easy to stand outside and find fault with organized religion. But what is the faultfinder doing to help? If the minister is doing what he can to meet the situation, the task is not one that he can accomplish single-handed. He needs the cooperation of the whole congregation to make his work effective. A cold and indifferent congregation is about as inspiring and uplifting an influence in the community as a cold boiled potato. If the minister is not living up to his opportunity, then he needs all the more the counsel and energy of those who see the deficiency. Team-work is what counts." Who wrote this? The editor of the *Kansas City Star*, January 13. The remark touches a very sore spot in the body of the Church visible, which exists contrary to the Lord's will. Paul wants Christians to view their con-

gregational activity as the joint task of "workers together" with the God who made Christ to be sin for them and then made Christ their Righteousness, 2 Cor. 6, 1; cp. 5, 21. Congregational life is one form of the new life of the justified. Listlessness and lack or refusal of cooperation on the part of members of a congregation is a very serious matter; it has a direct bearing on the relation of the members to their Reconciler and places their faith in the atoning sacrifice in jeopardy. The same apostle reminds the congregation at Ephesus that the exalted head, Christ, makes His Church grow "by that which every joint supplieth, according to the effectual working in the measure of every part." Eph. 4, 16. Yes, indeed, there is a divinely inspired doctrine of team-work in the Bible, and any one who slights it, whether pastor or layman, not only blights the prosperity of his congregation, but puts himself in a distinct spiritual danger. D.

The Pastor and the Reading of His People. — "There are few things," says the *Watchman-Examiner* (March 8, 1923), "in which the true pastor is more directly and vitally concerned than the reading of his people. As a man thinketh in his heart, so is he; as a man readeth, so he thinketh. Books are the food upon which he grows, the staple of the web of his character, the motivating influence of his life. His book-shelf is at once a revelation of what he is and is an operating force in making him what he shall be. This whole question of the reading of his parish is therefore a matter of great concern to the man who conceives of his calling as a shepherding of souls and a building of lives, and not merely as a preaching of sermons and an administration of ecclesiastical affairs. He cannot fail to recognize the fact that good books are among his strongest and most potent allies in the accomplishing of his mission, and that, conversely, by so much as evil books, idle books, books that neither instruct nor inspire, form the mental pabulum of his people, is his own work interfered with and hindered and the coming of the kingdom of God delayed in that part of the field committed to his care. In the prosecution of his pastoral work frequent opportunities are given to the vigilant minister to discover the character of the reading of his people and to make stimulating and helpful suggestions regarding it. The center-table in the parlor in which he waits while the mistress of the house is preparing to receive him will usually make significant disclosures, both in the literature it holds and in that which is missing from it. In the conversation that ensues references may be made easily and naturally to current books of the best sort, the result being not only to call attention to the book, but also to lift the conversation from the inane, inconsequential levels to which all too often even what is called 'pastoral visitation' is apt to descend. It is better to talk about books than about one's neighbors and more profitable to discuss the great thoughts of great thinkers than to rehash the petty drivel of the penny-a-liners of the morning newspaper."

MUELLER.

The Spiritual Life of the Pastor. — On this theme the same issue of the *Watchman-Examiner* writes: "The spiritual life of the min-

ister is the great thing; not his physical life and health, important as they are, nor his intellectual life, necessary as that is. Of course, one of the minister's first duties to himself is to keep himself in perfect physical trim. You can get robust sermons only from a robust man. One who is called to preach should take time and means to provide himself with the best possible mental equipment, and this, like the nurture of the body, is a life process. Above all, and more vitally important than all, is the religious or spiritual life of the minister. If he has a strong, sane, well-balanced spirituality, he may do a good work even though he have not a very robust body or any great scholarship or intellectual endowment, but no intellectuality or scholarship or physical fitness can ever atone for a lack of real piety. Lacking that, he lacks all and must sooner or later fail. 'This is the will of God, even your sanctification.' 1 Thess. 4, 3. This exhortation is addressed to all and needed by all, but especially by those who are ordained as leaders and prophets of the Church of Christ. This grace is a gift direct from God, but none the less a thing to be worked for and nurtured. It is the outgrowth of something. It is the fruit of something that goes before it. If there is to be a strong, abundant, abounding spiritual life, there must be a deep, well-laid foundation upon which to build and from which it proceeds. There are certain preludes and prerequisites to a sane, well-balanced, achieving spirituality. The spiritual life begins with regeneration. There can be no spiritual life without spritual birth, and there can be no spiritual birth without Christ. 'He that believeth on the Son hath everlasting life; and He that believeth not the Son shall not see life, but the wrath of God abideth on him.' John 3, 36. 'I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.' Gal. 2, 20. This, in turn, comes through the knowledge and acceptance of the Holy Scriptures as the Word of God. 'Search the Scriptures,' saith our Lord, 'for in them ye think ye have eternal life; and they are they which testify of Me.'

"If our ministers and teachers will come back to the faith of our fathers and stand together in a great united effort to restore our lost spiritual power and agree to unite rather than to agree to differ, our churches will be baptized with a great wave of spirituality. This, and this alone, will bring a great revival. Our finances will leap forward, so that our offerings will meet our requirements. Our seminaries of the North will again be filled, as they were twenty years ago, with young men inspired with a passion for souls. If this is to come, ministers must take the lead. I do not believe the churches will ever rise any higher than their spiritual leaders, and we as shepherds of the flock will not rise above our ideals or standards. How I wish that we realized and felt as we should our great responsibility! 'Take heed, therefore, unto yourselves and all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.' Acts 20, 28. What

a great thing and what a solemn thing it is to be a good minister of Jesus Christ! David Hume, though a skeptic, used to say of John Brown: 'That is the man for me. He means what he says. He preaches as if Jesus Christ were at his elbow.' That is the kind of preaching that will grip the heart to-day, the kind that will convict the world of sin and the Church of an insidious unbelief and will bring Christ to all and all to Christ, and all our churches and our whole great denomination will go forward even as the hosts of Israel went forward at the command of their leader, Moses. Thus may we go forward to Christ and forward to our God-given tasks, and we can only go forward to Christ and our tasks as we go back to Christ. Back to Christ as the only-begotten Son of God, in whom dwelleth all the fulness of the Godhead bodily! Back to Christ and the cross, yes, back to Calvary and the tomb; back to Christ as He was and as He lived and wrought and suffered and died and rose again! We must needs go back to the Scriptures of the Old and the New Testament, for these are they that testify of Him." MUELLER.

Should the Place of the Sermon be Lowered in the Christian Service?—Commenting on an article, "The Menace of the Sermon," which recently appeared in the *Yale Review*, the Rev. Edward A. McMaster, of Williamstown, Mass., writes: "The American man is not mystically attuned. He puts his emphasis generally upon what he considers practical. The evangelical sermon, with its popular appeal to the conscience and sentiments, seems to measure up to his ideal of religious practicality better than most rituals. He wants to have his conscience stirred, his feelings moved, and to see things 'go.' A preacher with keen insight, a 'snappy' way of saying things, an intuitive sense of average-mind activity, and a practical message will get a crowd where every one else fails. This is true in either city or country. Such preachers, however, rarely stay long in country churches, for they are always in demand in the city. Christianity began with a wandering preacher. It lived and grew because the disciples of Jesus were preachers. It was carried into the Greek and Roman world, where ultimately it overthrew the paganism intrenched there, chiefly by the power of the sermon. It made its way slowly into Northern Europe, destroying the virile religions of Celt and Teuton, largely through the work of preaching missionaries. The sermon was, to a great extent, the dominant instrument in effecting the Reformation. In every great aggressive forward movement of the Church it has been the strongest weapon. Without the sermon it is impossible to conceive how the Cross could ever have made its way in the world. The Protestant Church is facing to-day one of its greatest struggles. Modern thought is compelling it to reformulate its doctrines, and modern civilization is forcing it to fight for its very life. The last thing it can afford to do is to lower the place of the sermon." MUELLER.

The Rule of Faith.—According to Roman Catholic theology, the Roman Catholic Church is the rule of faith for all men. Says a writer in the *America*: "The Church is for all men the direct and

obligatory rule of their faith in God's revelation; this we have seen. But whence does the Church draw her teaching? Is there any definite record of this revelation coming down from Christ's time by which she herself is guided in teaching us? Yes; the sources of the Church's teaching are twofold: the Scriptures and tradition. In these are contained all that God has revealed to men through Christ. They together are the sources whence the teaching of revelation is drawn by the infallible Church, and by her proposed to men's minds for their acceptance. He, therefore, who wishes to know, for instance, if it is a fact that Christ is God, how shall he know it for certain? Absolutely speaking, it is enough for him to be informed that the Catholic Church teaches it. If that Church says it is a fact, it simply must be a fact. This is no vain, absurd claim, but sober fact itself. Why? Has he not learned that *that Church is infallible when she teaches what Christ revealed*? He knows therefore that when the Church teaches that Christ revealed a fact about Himself, such as His divinity, she is teaching infallibly that Christ revealed it. In other words, he knows that, *when she teaches it, she is not erring, but teaching the truth*, because God has solemnly promised through Christ that He will always be present to her, to make sure that she will teach the truth. It is therefore not man, but this divine presence, that prevents the Church from erring, so that, when man believes the Church, he believes God, because God is making sure that the Church teaches the truth."

The words printed in italics have been so ordered printed by us. The Church is infallible when she teaches what Christ revealed, says the Roman Catholic writer; but, we ask, how shall the individual know that the Church teaches what Christ has revealed if he himself does not read and study Christ's word of revelation, the Bible? This is exactly what God would have us do. When Paul and Silas preached in the synagog at Berea, we read: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily whether those things were so. Therefore many of them believed.*" Acts 17, 11. 12 a. The Bereans are praised because they themselves searched the Scriptures to learn whether what Paul and Silas preached to them was taken from the Word of God. Their example is quoted because God would have us do likewise. That the Roman Catholic Church is unreliable in its teaching the writer in the *America* tells us when he says that his Church does not confine itself to the Scriptures. He writes: "The sources of the Church's teaching are twofold: the Scriptures and tradition." How shall the common man know what the Roman Catholic Church takes from the Scripture and what from tradition if he himself does not know his Bible? What proof has the Roman Catholic Church for its assertion that to it, to the exclusion of every one else in this world, God has committed His Word, and that she alone may demand that all men believe it upon her *dictum*, without any further investigation on their part? Such arrogance points to the fact that the Pope is verily the Antichrist, who

as God sitteth in the temple of God, showing himself that he is God. 2 Thess. 2, 4.

Not the Church, but the Bible, is the rule of faith. "Thy Word is a lamp unto my feet and a light unto my path." Ps. 119, 105.

FRTZ.

The Roman Hierarchy and Marriage.—On this subject the *Protestant* (March, 1923) writes: "The Papal government is the outstanding and supreme political autocracy of the modern world. In that capacity it exercises prerogatives and suzerainty over Roman Catholic governments and claims such prerogatives over all civil powers. Vanity of the hierarchy has recently caused the controlled press to exploit two incidents illustrative of Vatican pretensions and policies. Half a dozen years ago a man described in the press as a papal prince and called Prince Boncompagni married Miss Margaret Draper, of Washington, D. C. Recently press reports disclosed that he had tired of her and was planning to marry a Swedish woman. To that end he brought suit before the Pope to be legally relieved of his American wife. The boasted pretense of the Roman hierarchy of opposing divorce was, of course, well known to the papal prince. He knew, and his ecclesiastical legal advisers knew perfectly, that the papal method of discarding a wife in order to contract a new marriage is not to grant a divorce, but to declare that the existing marriage was never valid and thus leave the wife under the stigma of having cohabited with her husband without lawful wedlock. That is what Prince Boncompagni asked the Holy See to do; and his request appears to have been granted. A Paris report in the *Washington Herald*, under date of January 30, said the papal prince had returned there from Rome with the announcement that the Pope had annulled his marriage in spite of the admitted opposition of his wife to such annulment. Before permitting the Paris dispatch to appear, the *Washington* paper, true to the Hearst devotion to Rome, secured from Rev. C. F. Thomas, as head of the matrimonial court of Rome at Baltimore, a statement for publication that Thomas doubted that the Pope had annulled the marriage. Of course, that statement was expedient in the home community of the rejected wife of the papal prince. But no later press reports have corroborated the expressed doubts of Priest-Judge Thomas. The Paris report of the annulment is therefore correct. Such papal wrongs against faithful wives and against the marriage relation are common. They express the real attitude of the Roman hierarchy and its canon law against lawful marriage. The late William E. Gladstone of England related a flagrant and outrageous case of more tragic consequences in the preface to his work on *Rome and the Newest Fashions in Religion*. Roman Catholic prating about the divorce evil in this country is purely dishonest propaganda designed to mislead the people."

MUELLER.

Do the Religious Observances of the Lodge Have Any Effect on the Average Lodge-Member?—In reply to this question the *Christian Cynosure* (April, 1923) writes: "Clean-cut Christianity is

the need of the hour; but there are so many substitutes abroad that the real thing is not greatly in evidence. To say that the religion of the lodge does not in any way affect the life of the individual is to say that the religious ceremonies and reiterated doctrine of the fatherhood of God and the brotherhood of man do not have their natural effect, and that neither do the associations and companionships of a man have anything to do in the shaping of the character of a person. This, we know, is not true. Men who meet week after week in a lodge-hall and take part in lodge-prayers and -hymns and other religious exercises certainly must be more or less affected by them. The lodge is patterned after the Church in many ways. This is seen from the high-sounding discourses, the prayers and odes, which are in reality hymns. Sometimes a Christian hymn is used, but, of course, one that does not contain the name of Christ. The burial-services are also patterned after the Christian burial-service. All of these things are calculated to deceive the unwary and make him think it is quite Christian. A great many lodge-members were once members in good standing in some church or may be still, but the delusive atmosphere of the lodge has deadened their spiritual life until they no longer possess the joy of the Lord, which is the strength of His people. The religion of the lodge is not the religion of Christ, for the name of Christ is ruled out in lodge-circles, although much garbled Scripture is used. Chaplains who have tried to pray in the name of Christ have soon found out that their prayers were not acceptable, and many have left the lodge when they discovered that they could not take Christ with them into the halls of secrecy. In conclusion, let us repeat that participation in religious observances of any kind continuously must have a distinct effect on the life of an individual either for good or ill; and let it be remembered that there is but one true religion, and it will mix with no other. 'There is none other name under heaven given among men whereby we must be saved,' and that name is Jesus."

MUELLER.

Nicholas Murray Butler on Americanism in Education.—In view of the threats and attacks directed against our parish-schools, and more especially in view of the motives from which such attacks proceed, or are alleged to proceed, the views of an eminent American educator and university president on what he himself calls the fundamental principles of American education are of decided interest. Dr. Nicholas Murray Butler says in his Annual Report to the trustees of Columbia University (1922):—

"It is elementary doctrine that in the United States the state defines the sphere of individual liberty directly or indirectly, and by so doing protects the individual against the government. Through the government the individual is also protected against encroachment from elsewhere. When once the distinction between state and government is grasped and also the further distinction between the sphere of government and the sphere of liberty, then it becomes merely a matter of expediency to be determined by a study of the facts in each concrete case and by argument, whether and how far a given

undertaking that is charged with public interest should be assigned to the sphere of government or to the sphere of liberty. The traditional American tendency—and it is a sound tendency—has been to leave as many undertakings as possible in the sphere of liberty.

“There exist in the United States three different types of educational institutions, all of which rest upon the power and authority of the state. . . . The three types are these: 1. Those institutions which the government establishes and maintains, such as the common schools, the public libraries, and the state universities. 2. Those institutions which the government authorizes, such as incorporated schools, colleges, and universities, which gain their powers and privileges from a charter granted by the proper governmental authority, and which are often given aid by the government in the form of partial or entire exemption from taxation. 3. Those institutions which the state permits, because it has conferred on the government no power to forbid or to restrict them, such as unincorporated private-venture educational undertakings of various kinds. The American educational system is made up of all these, and whether a given school, college, or university is national or not, does not in the least depend upon the fact that it is or is not governmental. It may be governmental and strongly local and provincial, or it may be non-governmental and nation-wide in its interest and influence. . . .

“It is well-established American doctrine that private initiative must be protected from monopoly, whether government-made or artificially created by combination or control of natural resources. This principle applies quite as much in the field of education as in any other part of our national life. The notion that all youth must be cast in a common mold, cared for in a common institution, and trained under one and the same set of influences might be acceptable in the *Republic* of Plato or in the political scheme of Prussia, but it is not acceptable in the United States. Education is primarily and fundamentally a parental and family privilege and duty. The parents of a child are responsible before God and man for its upbringing and its preparation for an honorable and useful life. It is an essential part of American civil liberty that parents may train their children in such wise and in such form of religious faith as they may prefer and choose. In our American theory the government steps in, not to monopolize education, or to attempt to cast all children in a common mold, or forcibly to deprive them of any religious training and instruction, but merely to prevent damage to the state itself. The government offers a free opportunity to every child to receive elementary education, and usually much more than that, in tax-supported schools. It is, however, in no sense the business of the government in our American political philosophy to attempt to monopolize education or to prevent the freest choice by parents of the teachers and schools for their children. . . .

“Much of the unclear thinking relative to education and not a few of the unhappy and dangerous proposals concerning it that are made from time to time are the result of failing to recognize that

the school is but one of three cooperative agencies in a well-rounded education, and that it cannot bear the whole burden of education and should not be asked to do so. Education is a cooperative undertaking, in which family, school, and church have each an appropriate part to bear. Any doctrine or any public act which makes cooperation between these three agencies impossible or even difficult is a backward step, an un-American step, and a step fraught with disaster to sound education. That the family has been withdrawing from effective participation in the educational process, even where it was qualified to play a significant part, is commonplace. That the Church has, save in scattered instances, failed to rise to the height of its opportunity is also commonplace. If family and Church did their full duty or anything approaching it, many of the severe criticisms now brought against schools and colleges would disappear. The school and the college cannot bear their own proper burden and at the same time make up for the delinquencies of the family and the deficiencies of the Church. The school and the college can cooperate with the family and the Church, but they cannot provide substitutes for these."

All friends of true American civil and religious liberty will agree with Dr. Butler, and his concluding paragraphs will furnish all supporters and champions of Lutheran schools with an additional incentive for retaining their schools, if indeed such added determination be required. But dare we hope that a few at least of our self-styled 100 per cent. Americans will draw an appropriate lesson from Dr. Butler's remarks?

(Communicated by REV. H. HAMANN, A. M., missionary at Ambur, North Arcot District, British India; at present on furlough in the United States.)

Church Statistics for 1922.—From an editorial in the *Globe-Democrat*, St. Louis, we take the following: "The increase in church-membership in America in 1922 was greater than that of any previous year. Dr. E. O. Watson, statistician of the Federal Council of Churches, states that the increase in membership over the previous year was 1,220,428, which is about 50 per cent. greater than the average increase in the last five years. The present membership of all religious bodies is said to be 47,461,558. The total number of congregations is 243,590, and the number of ministers 214,583, the difference being due only partly to a shortage of ministers, since the same minister in rural districts often has charge of two or more churches, and some are served by laymen. Though differences in methods of computing membership prevent definite comparisons, it is stated that the Roman Catholic Church, representing the estimated church population and including all baptized persons, has a membership of 18,104,804, while the Evangelical Protestant churches, including communicants only, have 27,454,080 members."

From the *America* we quote the following official figures for the Roman Catholic Church: The *Official Catholic Directory* for 1923, which has just been issued by P. J. Kenedy & Sons, places the total number of Catholics in the United States at 18,260,793. This

is an increase of 155,989 during the past year. Our Catholic schools, from parish classrooms to universities, now count 1,922,420 pupils in attendance. During 1922 Catholics established 234 new parishes, opened 213 new missions, and erected 167 additional schools. The increase in the Church has been noticeable particularly in the Central States of Michigan, Illinois, Ohio, Minnesota, and Missouri, while the principal increase in the East is accredited to the diocese of Brooklyn, numbering 40,396. One new diocese has been created, and the general growth of the Church is reflected in the larger number of priests, who at present total 22,545 in the United States, with 8,778 students in training for sacred orders." FRITZ.

Beta Ceti. — In the reports of destructive phenomena, such as earthquakes, seaquakes, hurricanes, combustions of stars, etc., which are given with astonishing frequency in the daily papers, there is one thing almost more remarkable than the phenomena themselves and their rapid recurrence, and that is the keen interest which the secular press is taking in these events. They are more carefully than ever before recorded and described, and the observations of witnesses and scientific investigators are promptly published, even when the publication relates to circumstances that can be appreciated only by scientists. Editorial cognizance is taken of these events, and syndicated writers seize upon them as welcome subjects for comment, which usually is silly. On February 28 the papers related under headlines in bold-face type the disintegration of the second great star in the constellation Cetus, between Aries and Pisces, in the group that moves in the area 45 degrees from the celestial equator. The director of the Yerkes Observatory at Williams Bay, Wis., Prof. Edwin B. Frost, the French astronomer Camille Flammarion (making his observations in Greece), the professor of astronomy of Princeton University Henry Norris Russell, and the French Academy of Science at Paris reported almost simultaneously that Beta Ceti is burning up, or rather that it had started to burn up eighty years ago; for it took the glare of the conflagration, traveling at the rate of 15,000,000 miles a minute, just that long to reach the earth. (If you do not believe this, you are damned — scientifically.) The Princeton professor enlivened his account by the reflection that, if the sun should swell to an enormous size and grow hotter, as Beta Ceti is doing now, "the entire population of the earth would be annihilated." But the compassionate professor added reassuringly that he did "not believe that there is any danger of the sun increasing in magnitude." This fortunate remark quiets all alarms — scientifically. Moreover, the professor states that the Beta Ceti phenomenon is not unusual in the stellar world. The report from the Yerkes Observatory mentioned incidentally that the constellation Novae Aquilae burst into sudden luminosity on June 8, 1918, and faded away after three months. The poor scribe who had to write down this squib was evidently pluming himself on his knowledge of Latin, and did not know that Novae Aquilae is not a constellation, but there is in the constellation Aquila, like in some others, a "nova," that is, a star of intermittently increased luminosity. —

This interest in destructive phenomena occurring at the present time may perhaps be explained by the advanced stage of modern science and our greater facilities of transmitting news. But the avidity with which news of this kind is reported and read may also be explained by the motive which is stated in Luke 21, 26. In the days of the guillotine the prisoners in their cells noted with a keen interest the march of the doomed along the corridors. D.

Germany.—A valuable addition to the small working force of our brethren in Germany will be made in the near future. President T. Nickel, of the Lutheran Synod of Australia, has accepted the call of the congregation at Wittingen, Hannover. He will travel to his new charge via America. D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Synodical Reports. *Alberta and British Columbia District.* 36 pages. 18 cts.—*Southern Illinois District.* 80 pages. (Supply of this report exhausted.)—*Kansas District.* 88 pages. 39 cts.—*English District.* 47 pages. 21 cts.

The report of the Alberta and British Columbia District contains a doctrinal essay, continued from the previous year, on "The Church and the Ministerial Office," by Pastor R. Shippanowski; the report of the Southern Illinois District, a doctrinal essay on "The Church," by Prof. W. Arndt; the Kansas District, a doctrinal essay on "The Saving Knowledge of God," by Pastor Hy. Mueller. The publication of a doctrinal essay by Pastor Prange on "The Divine Call with Its Bearings on Life" was deferred by the English District until the essay has been read and discussed in its entirety. FBRTZ.

Curriculum for Lutheran Kindergartens. By R. A. Mangelsdorf. 99 pages, 6×9. Paper cover, 80 cts.; cloth, \$1.00.

The kindergarten is comparatively new in our circles. It has, however, been with us long enough to convince us that it can be made to serve a real purpose in gaining and training little children for our parochial schools. Mr. Mangelsdorf, the principal of Bethlehem Lutheran School, St. Louis, which has for a number of years successfully conducted a kindergarten, has made a special study of kindergarten work, and has rendered our Church a service by writing a manual for the guidance of a Lutheran kindergartner. The table of contents gives us the following chapter headings: The Kindergartner; Bible History, Catechism, Bible-texts, Hymn-verses; Nature Study; Community Life—Hygiene—Patriotism; Plays and Games; Language and Literature; Music; Gifts; Occupations; Concluding Remarks. Prof. John Theodore Mueller has written the preface. Pastors and parochial school teachers will do well to purchase and study Mr. Mangelsdorf's book, in order to acquaint themselves with the work of a kindergarten, which may well be added to our parochial school system of education. FBRTZ.

Graded Memory Course for Ev. Luth. Sunday-Schools. Part One: Primary Department. Part Two: Junior Department. Part Three: Intermediate Department. 5 cts. each; dozen, 48 cts.; 100, \$3.33.

Just what and how much to teach the children of the Sunday-school in a memory course has often been discussed, and many a pastor and Sunday-school teacher has desired to have the necessary printed material. The *Graded Memory Course*, published by authority of the General Sunday-school Board of our Synod, solves the problem. Catechism, Scripture-texts, hymn-verses, and prayers have been selected and graded for the various ages. The quickest and best way to be convinced as to the practicability and sufficiency of the course presented is to use it. We recommend that this be done. FRITZ.

Nine pastors and ten lay delegates, representing sixteen congregations, together with eighteen schoolteachers, met at Mount Calvary Church, Tilden, Ala., November 5—8, 1922, to hold the Sixth Convention of the Alabama Luther Conference (colored). It must have been a very instructive and edifying meeting to judge from the brief, pithy, and timely papers that were read ("Conjuring and Similar Satanic Arts," by Rev. G. A. Schmidt; "Good Works," by Rev. E. A. Westcott; "How the Church of Christ is Built," by Rev. Chas. Peay; "Winning Souls," by Miss Chinetia Smith; "Self-support," by Rev. R. O. Lynn). The published report of the convention presents also the cheering "Closing Address" of Rev. G. A. Schmidt, and a *résumé* of the business transactions. The convention resolved to name its new missionary paper *The Colored Lutheran*, and to finance the same; also to suggest to its congregations that each communicant member contribute 10 cents a month to the pastor's salary. D.

The Walther League of the Evangelical Lutheran Synodical Conference has published **Knowing and Doing**, by *Paul E. Kretzmann, Ph. D., D. D.* Small in volume and size (82 pages, 4¼×6½), this handy booklet presents a most ambitious program for engaging the confirmed young people in helpful studies, for the systematic pursuit of which ample suggestions are given from chapter to chapter, and for employing them individually and jointly in the various activities of the local congregation and the Church at large. The accomplishment of the variety of plans explained in both parts of this book opens up most delightful prospects of the intelligent and energetic membership that will be the rule in our Church under the working of the "knowing and doing" system. Courses in Bible-study, advancing in thoroughness from year to year, until the students are able to take up special branches of Bible-study; courses in church history and the history of missions; courses in the study of the distinctive doctrines, customs, and usages of the Lutheran Church; courses in the study of practical questions, such as church government and the synodical mechanism, of secret societies, of the forces at work in the world for breaking down divinely constituted authorities, of the Christian home, the adolescent, absolute and relative obedience of children, of modern forms of amusement and unionistic organizations; courses in church art, church music, liturgies, and hymnology; courses for studying the sciences and inventions in the light of Scripture, divided into the standard groups of

eight lessons for one study (zoology, botany, bacteriology, physics, chemistry, etc.); series of courses in literature as it should be viewed from the Biblical standpoint; courses of lectures on subjects of general interest, such as the duties of citizenship, home economics, home arts, business law, and questions arising from our complex civilization. Not only will these studies remove the great waste of time that occurs in the lives of many young people and add considerably to the efficiency of those who can and will take up the plans here suggested and carry them to completion, even if it takes years, but it will also compel the ministers, teachers, and other leaders in this work to continue studying, and will develop talent which would otherwise go to waste. The Lutheran young people who can complete the tasks marked out for them in this little manual of service will make our Church the best-informed and active Church in the land. — On page 36, line 11 from below, "Reformer" should be changed to "Reformed." In a new edition all the courses suggested in this book might be tabulated and arranged in a schedule, to afford a general survey of the entire plan.

D.

Augustana Book Concern, Rock Island, Ill.: —

The Believer Free from the Law. *C. O. Rosenius.* Translated, with an introduction, by *Adolf Hult.* 132 pages.

In our days any Swede found to have a good knowledge of the great fundamental truths of Christianity, especially of the doctrine of justification by grace through faith in the vicarious life and death of Christ, may safely be regarded as a late fruit of that evangelical movement in Sweden about the middle of the last century in which the lay preacher Carl Olof Rosenius became the acknowledged leader. Though dead, he yet speaks through his writings to thousands of his countrymen, and the present volume extends his posthumous influence to a vast number of hearts whom the living Rosenius never dreamed of reaching with his testimony, although he was in the earliest part of his public life intimately associated with an Englishman. — The treatise here offered for the first time to English readers is, from a spiritual point of view, unquestionably one of the best which the brilliantly gifted author produced. It discusses the profound meaning of the state of grace, "what it truly signifies that a sinner may stand in grace with God. That it is a state of fellowship, resting in the blood and merit of Christ, that it is a constant relation to the faithful Redeemer and Lord, that, so long as there is true faith in Christ, however weak that faith, we are, in spite of all our sins and frailties, His beloved children." (p. 8.) In describing this book, in which great truths are set forth on nearly every page with striking clearness and in a manner that elicits applause from a Lutheran heart, a reviewer with a limited space at his command is perplexed, trying to sift his remarks to a proper minimum and still do ample justice to the subject. Rosenius had expounded the Ten Commandments. He was aware that a study of this part of the Word of Truth was unsatisfactory. "While some take to heart nothing at all of God's dreadful threatenings, others again become, by His commandments, completely lost in distress of sin, powerless and despondent, and are consumed inwardly merely because they know their sin, the ungodliness, falsehood, and hardness of heart, but

do not understand that all these things will not be reckoned to them who are in Christ Jesus. Rom. 8, 1. 3. It always happens according to the adage, 'They who ought to fear, fear not, and they who ought not to fear, fear.' (p. 25 f.) Thus he explains why he must, if he is "rightly to handle" the Word of Truth, explain the freedom from the Law, and show its importance in the daily life of Christians. The meaning of this freedom Rosenius explains thus: "They who have been condemned and slain by the Law, so that they have sought and found their salvation only in the atonement of Christ, are altogether free from the Law's *condition of salvation*, or the obligation to seek their righteousness and salvation through observing the Law; and, secondly, they are also, according to their faith, free from the rule of the Law in the conscience, or what the apostle calls 'the spirit of bondage . . . unto fear' (Rom. 8, 15), and the 'yoke of bondage' (Gal. 5, 1), as well as from the agonies and sufferings connected therewith, since in their Lord and Surety they have their whole fulfilment of the Law, eternal forgiveness, life, and salvation." (p. 28 f.) "When these two conditions, *to be under the Law*, and *to be under grace*, stand as opposites of one another, then I see what is meant by freedom of the Law. . . Only as a *rule* and *light* in regard to what is sin or holiness do the commandments of the Moral Law retain their eternal importance and power even for the believers, as a loving guidance for their willing spirit and as chastisement of their evil flesh." (p. 31.) "It is only because of a singular darkness of our soul that we do not consider that *the forgiveness of sins implies freedom from the Law*. For how can sin be forgiven if we shall be judged according to the Law?" (p. 33 f.) Enjoyment of the freedom from the Law is obtained in the midst of the agony described in Rom. 7, 7—9. 11: "Briefly, take the apostle's words as they read, and you will notice who is made dead. He says: '*I* was made dead.' It was his *I*, his self-active, self-righteous, self-holy *I*, that fell in the battle with sin under the Law. The Law egged on the strife by incessant urging, by demands and remarks; and the deep-seated confidence in our own strength, which constitutes the soul of the old man, gave support to a sinewy hope of success in the strife. But all contributed the more to exhaust and slay him. He expresses all of this thus: Sin 'through the commandment beguiled me, and through it slew me.' Now it is broken—the old notion of our own power, and of the Law's ability to make man pious and holy; and then man lies there lost, helpless, impotent, yes, 'dead.' But when now 'the body of Christ,' which was given for the forgiveness of sins, is presented through the Gospel to the despairing one; when God's eternal counsel of atonement, Christ in His active and suffering merit, is explained to the exhausted soul, which now despairs of all its own work, both of its will and ability, its prayer, its penitence, yes, all that is in it,

'It draweth near, a cripple, lame,
To Him whose love can mercy render.
Unworthy of His 'grace, so tender,
It would sink down for very shame.'

Then it sinks into the bosom of the Bridegroom, the second husband, that it shall 'be joined to another, even to Him who was raised from the dead. Rom. 7, 4. And, lo! then the soul all at once receives the whole fulfilment

of the Law in Him who was 'the end of the Law unto righteousness to every one that believeth.' Rom. 10, 4. And now the Bride lives only upon His righteousness and upon His provision for everything and says: 'I sat down under His shadow with great delight, and His banner over me was love.' Song of Sol. 2, 3, 4. Lo, such a soul is now freed from the Law, as the apostle expressly declares: 'So that the Law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor.' Gal. 3, 25. (p. 38 ff.) Rosenius insists that the rise and endurance of freedom from the Law in the heart can be only on the monergistic basis of *sola gratia*. He is a veritable genius in ferreting out synergistic notions. Men are "*not* under grace, but under the Law when they have not been made dead through the Law, as we have now seen, but still retain their hope, their confidence in the Law, in their labor, in their prayer, and have not become so lost and despairing of their labor that they must needs surrender,—surrender as lost, to sue for mercy,—but they still by *purpose* and *intention* strive for victory through their own labor. If during this they be rather despondent as to themselves, they may be quite nigh to the kingdom of God. It is only necessary that they mistrust their own efforts, and then for a moment catch a glimpse of Jesus, 'white and ruddy' (Song of Sol. 5, 10), that is, that in a blessed hour He is transfigured before them. But if with this labor there still follows much comfort and self-satisfaction, and their faith and confession of Christ is merely a part of their own righteousness, and if their faith is not the actual refuge of a distressed and lost sinner, but a new, more beautiful piece of cloth on the old garment, then they are farther from the true grace. . . . Their song is not to the Lamb that was slain, but to their own piety, their own holiness, or how they ought to be and how they ought to live, in brief, something about themselves." (p. 40 ff.) He meets the current "ethical" argument against this teaching: "It must be just the opposite, they think, that if we are to bring forth fruit unto God, the conscience must be well bound by the Law; and if the consciences of men are loosed from the Law, this must be an opening of the widest portals to all ungodliness. This is the sign which betrays even those who otherwise very closely resemble the Christians. We ask: Is not this the most universal experience, asserting itself throughout all mankind, *that every man is inclined to judge everything according to his own experience?* When a man, then, is of such a mind as to regard a free evangelical preaching, for example on the Christian's freedom from the Law, as harmful, does not this prove that he himself has this experience: that it is only the Law and its threats which keep him from sin? But this again proves, of course, that he himself is still ruled by the Law, that *he* is not 'made dead to the Law,' that he has not yet lived to make the blessed experience that the more free grace quickens the heart, the more the desire increases for that which is holy and good." (p. 42 f.) Many more expressions of the Lutheran view of saving grace and saving faith occur in this treatise, which, in spite of strong inclination, we must forbear quoting.—Rosenius called himself a pietist. He sometimes speaks strangely of faith, *e. g.*: "I had for years been attached to my Savior before I had the least idea of that glorious state that I am simply free from the Law." If "being attached to Jesus" is not descriptive

of faith, what can it be? And yet, if that is what Rosenius meant, how can the force of *justifying* faith be recognized without reference to freedom from the Law? (p. 27.) On p. 43 ff. Rosenius distinguishes between a mere "pious man" and a "Christian." But here his distinction is made for the evident purpose of declining the subtle fraud of a piety of legalistic motive. Rosenius's Christian — paradoxically enough! — is not simply a pious man, but much more: a freedman and loving servant of Christ, with whose righteousness he is adorned and goes about all his business. There may be other foibles in Rosenius that do not appear in this book, *e. g.*, his lurid denunciation of the free-church movement in Sweden, in which, we are inclined to believe, he was equivocating the term "free" as so many have since done and are still doing. But Rosenius has the corrective of all his blemishes in the cardinal teaching of Christianity — justification by faith in the vicarious satisfaction of Christ, as offered and conveyed by the Gospel, which he voiced with rare distinctness and power. — Of Prof. Hult's translation we have not been able to form a competent opinion, as we did not have the original before us. His translation, as the citations show, is in an easy, fluent English. Rarely the original shimmers through. We agree entirely with Prof. Hult, when explaining his reason for translating his treatise he says: "Because the nervous Christianity of our time has so frequently become estranged from the 'state-of-grace' teaching of the Word, it lacks peace, joy, power, and wisdom in the Holy Spirit. It agitates religiously rather than 'rests in the Lord' (Ps. 37, 7) believingly. It has grown so critical of what it calls 'impractical Christianity' that with all its stupendous plans and amazing achievements in church-work, its voice is well-nigh husky with the long outcry: 'Give me success and power and joy, or I die.' The more it strains its will, the more it 'grows troubled about many things.' Luke 10, 41. Even its very Bible-study often becomes a frittering inquiry for detailed knowledge in the Bible Book, while to 'lay hold on eternal life' and to 'fight the good fight of faith' (1 Tim. 6, 12) becomes the duty of itinerant inspirationists that are to grip the religious audiences. Hence there is a feverish seeking of man-made substitutes. Among the most subtly dangerous of these substitutes is that 'perfect holiness' of *our* life and *our* work, an error to-day trapping zealous, but uninstructed souls. Our always frayed garment of holiness replaces Christ's royal robe of perfect righteousness. 'Zeal for God, but not according to knowledge' (Rom. 10, 2), glowingly and passionately thrusts itself forward in the room of 'the grace and knowledge of our Lord Jesus Christ.' Not seldom do we find pitifully serious hearts that are frantically looking for the 'power of the Holy Spirit,' as they call it, and their need is: a simple penitence and a plain faith in the merits and righteousness of Christ, their Savior." (p. 9 f.) It is a pleasing thought that this type of theology finds vigorous exponents at Augustana Seminary, and we wish that after this selection from Rosenius in English we could be given something of his Exposition of Romans.

D.

Rev. Ira Nothstein has issued Vol. VIII of **My Church**, which we have described in previous reviews as a pretty way of reviewing the work and spirit of the Augustana Synod. There is much in the former history of

this body that reminds one of the early history of Missouri. The mission charts on pp. 103, 108, and 114 are faulty in their references to the Missouri Synod. — *Rev. Fahlund* has edited Grades III and IV of the Augustana Synod's **Graded Lessons in Luther's Small Catechism and Bible History** for the Intermediary Department. In 52 illustrated lessons each of these two booklets presents the Small Catechism of Luther with the explanations. — **The Minutes of the Sixty-third Annual Convention of the Augustana Synod** are again a model of neatness, exactness, completeness, and lucidity. The present report of 334 pages of business transactions and 170 pages of statistical tables is entirely English. — A promising new venture of this publishing house is the new juvenile periodical **Our Young People**, an eight-page weekly, edited by *Rev. John Peterson* with a staff of assistants.

D.

The National Lutheran Council has published for the third time **The Lutheran World Almanac** under the editorship of *Dr. Norlie* and his assistants. It is, like its predecessors, a little annual Lutheran encyclopedia, containing, besides the calendarium, much historical and statistical material relating to the Lutheran Church in general and to the particular Lutheran synods in America.

D.

Macmillan Co., New York, N. Y.: —

Great Penitents. *Rev. Hugh Francis Blunt, LL. D. 1922.*

The great penitents of whom this book treats were men who, after lives of sin, returned to the bosom of the Roman Catholic Church. The purpose of the book seems to be, above all, the glorification of Catholicism. However, in reality, it exhibits the dreariness and hopelessness of the Catholic religion; for there is no light of true hope for Catholic penitents, as the book shows. Repentance, as here portrayed, is not recourse to Christ Jesus, who died for the world's sins, and whose merits are appropriated by faith, but a long, wearisome process of self-renunciation and atonement by works. In the end, the penitents here pictured were men who submitted to the chastisements of the Catholic Church. We might quote a passage to illustrate this. On page 235 we read: —

"That is one thing about the great penitents: they set no bounds to what they wish to endure in atonement. It was so with another nobleman, St. Bavo, the patron saint of Ghent, who lived in the seventh century. For years he had led a life of sin, when one day, some time after the death of his wife, he listened to a sermon preached by St. Amand. So deeply was his heart touched that on the instant he was converted from his wickedness. He followed the preacher and threw himself in tears at the feet of the holy man. Weeping bitterly, he confessed himself the lowest of sinners, and begged to be directed how to atone for his past. Amand was not too tender with the convert; he knew that here was a great sinner, who needed to do great penance. The saints, while tender with sinners, never minimize the horror of sin. Bavo made his confession. He was done with the world now; he sold all his property and gave the proceeds to the poor, one of the hardest penances for any man to do. In time he became a hermit, building for himself a cell and living all the

rest of his days on herbs and water, thinking all suffering but small in comparison with the goal to which it led. We read in his life that so great was the example of his penance that sixty other noblemen left the world to lead a life of the most austere penance."

Again: "But the greatest victory for the spirit of penance was that won over the intellectuals. And how endless the list is! The proudest intellect of all, Augustine, became the model of lowliest penitence. It was the same spirit that led Prudentius to become an ardent penitent, fasting every day until night, using his literary talent to glorify God and to atone for the sins of his youth. It was the same spirit which made the penitent Chaucer disclaim those books of his which he thought 'consonant with sin'; which turned the gallant, self-sufficient Racine into a lowly penitent. Several of Racine's daughters were nuns; it was no doubt by their prayers he came back to God. 'He was loving towards God,' said his son, 'when he returned to Him.' The life of all the penitents is summed up in these words. How edifying are the last days of La Fontaine! 'O my dear friend,' said he to one of his companions, 'to die is nothing; but thinkest thou that I am about to appear before God? Thou knowest how I have lived.' He had lived a life of sin, but for the last two years had done heroic penance. When they came to him in his shroud, they found that he had been wearing a hair-shirt. The maker of wise fables had given in his own last days the best lesson of true wisdom, that the only peace is in keeping the commandments of God. So Lamartine, who in his old age returned to the wisdom of the faith which in the days of his strength he had treated as foolishness. So Boileau, who said at the end: 'It is very shameful to be still busying myself with rhymes and all these Parnassian trifles when I ought to be thinking of nothing but the account I am prepared to go and render to God.' So with the great Manzoni, a wanderer far from God; his wife, who had been a Protestant, became a Catholic, and Manzoni followed her into the Church. From that time on he desired only to serve the faith which once he had derided. How good was God to them! He would not have them throw their souls away. As an old priest once said about Passaglia: 'Never fear, he will die penitent. He has written too beautifully of the Mother of God to be allowed to perish.' Passaglia, a true genius, eminent theologian, had written three volumes on the Immaculate Conception, and had had a leading part in preparing the definition of the dogma. Pride of intellect brought about his downfall and his excommunication. It seemed a hopeless case. But some days before his death he retracted his errors and was reconciled to the Church."

Thus the one lesson which the book teaches is that there is no comfort in Roman Catholic repentance, since this consists in the long, painful effort of a sinner trying to atone for his sin.

MUELLER.

E. P. Dutton & Co., New York, N. Y.: —

A Neglected Era. *Edith Ross Braley.* Price, \$2.00.

This book covers the history of the Jewish people from the times of Ezra and Nehemiah to that of Christ. It thus bridges over the period

of time between the Old and the New Testament. The chapters of greatest interest to the reviewer were those on Judas Maccabeus, Herod the Great, The Old Testament Canon and the Talmud, School and Synagog, and The Jews and the Romans. However, the authoress is not always accurate as to historical events, nor are her religious views always sound. In general, the book makes attractive reading for such as are interested in this phase of Jewish history.

MUELLER.

Thomas Y. Crowell Co., New York:—

Roget's Thesaurus. A Complete Book of Synonyms and Antonyms. International Edition. Revised by *C. O. S. Mawson, Litt. D., Ph. D.* 741 pages. Cloth, net \$3.00. Order from Concordia Publishing House, St. Louis, Mo.

The public speaker, especially the Gospel-preacher, should make sure that he is understood. One safe rule to follow is to use simple words. He must, however, use the right word, the word which exactly expresses what he intends to convey to his hearers. For this purpose the well-known work of Roget will render invaluable services in the English language, and Schlesing's *Deutscher Wortschatz oder Der passende Ausdruck*, based upon, and copied after, Roget's *Thesaurus*, in the German language. The first edition of Roget's book appeared in 1852. Six editions were printed in the next ten years. In 1911 Dr. C. O. S. Mawson revised the book, and since has again given us a new and improved edition. The new *Thesaurus* is justly called the "International" and differs from its predecessors in: 1) its enlarged list of synonyms and antonyms; 2) its special groupings of comparative terms; 3) scientific and technical words; 4) a regrouping of synonyms; 5) the marking of all rare and obsolete terms as such; 6) inclusion of plurals where necessary; 7) addition of phrases and idioms, especially in American speech; 8) inclusion of quotations from modern authors. The library of a writer or speaker is not complete without a copy of Roget's *Thesaurus*.

FRITZ.

Schriftenverein (E. Klaerner) and Johannes Herrmann, Zwickau, Saxony:—

The Report of the Forty-fourth Convention of the Evangelical Lutheran Free Church of Saxony and Other States, issued by the first publisher, shows that 25 pastors, 30 lay delegates, and 14 advisory members were in attendance, besides an unusual number of guests. Encouraging communications were addressed to the convention from all parts of the world. The work of this body is growing apace, and the lively discussion of far-sighted enterprises (the establishment and equipment of a new theological seminary and the enlargement of the operations of the Board of Church Extension) showed with what zeal and energy this small band of confessional Lutherans is addressing itself to the stupendous task before it, *viz.*, that of rebuilding the old Lutheran Church in Europe out of the ruin which rationalism and modern theology have brought upon it. The parish reports evidence a growth of membership nearly everywhere, and the financial reports show that in spite of their impoverished condition

our suffering brethren across the Atlantic are not forgetting the Lord's treasury. The opening address of the president refers to Luther's translation of the Bible, begun during his Wartburg exile in 1522, and is a ringing appeal to Germany to return to its former appreciation of God's Word. The paper of Rev. Michael of Copenhagen on "The Second Coming of Christ," which was submitted to the convention, discusses a most timely topic, as Germany is now overrun with chiliasts of different varieties. Only two theses of this paper could be discussed: the first establishes from Scripture the fact of the Lord's return; the second shows that only one event of this kind is to be expected according to the testimony of Scripture. The paper has been issued also as a separate print, and deserves to be spread also in our country.

The second publisher announces *Dr. C. M. Zorn's Apostelgeschichte und Kirchengeschichte fuer Kinder und Eltern* (335 pages). The book contains a brief, practical exposition of Acts in the form of 81 devotional exercises, written in Dr. Zorn's unique style, and serving very well the purpose of acquainting laymen with the only inspired record of the origin of the Christian Church. The second part of the book presents in 52 devotional exercises the gist of what a well-informed Lutheran ought to know of church history. It was a good idea to connect a treatise of this kind with the reading of Acts, and we believe this book of Dr. Zorn in particular will have many grateful readers, especially if an English edition of it were published. The author's view of Spener and the pietism represented by him we regard as too favorable to Spener. D.

Another publication from the press of Johann Herrmann at Zwickau, Saxony, is an eight-page monthly, *Der Bekenner*, which serves as the official organ of the Lutheran "Schutzbund fuer Thueringen." This society has taken up the conflict with the new Church of Thueringen and aims at protecting the rights and the sovereignty of Lutheran congregations which refuse to affiliate with the new Church. *Der Bekenner* purposes to keep Lutherans in North and South America and in Australia informed regarding the great spiritual distress in the land of Luther, and to help restore the true worship of God in Germany, where scientific theologians and ecclesiastical leaders have broken down the authority of the Holy Scriptures and destroyed the saving truths of the Gospel, especially the assurance of the sinner's salvation by grace through faith in the vicarious satisfaction of Christ. The enterprise can be maintained only if a sufficient number of foreign subscriptions (\$1.00 per annum) can be secured. The pastors backing the movement against the new Thuringian Church met in colloquy with representatives of the Free Church of Saxony, and established fraternal relations with this body of confessional Lutherans, our own brethren. Their names are: Pastor P. Munder, Pastor J. Hackenberger, and Pastor E. Schreimel. Their paper is edited by Pastor J. Schubert, who has been engaged by Lutheran fugitives from the Baltic provinces, now domiciled in Germany, as director of their missions. D.